

THE LATTER-DAY SAINTS'

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REBELLION.

It is written that "rebellion is as the sin of witchcraft."

THERE is something extremely interesting in the study of what might be termed the "religious history of mankind." In it we find every variety of character manifested—the most opposite principles set forth—and systems the most incongruous established under the garb of religion, and upheld with equal pertinacity by their respective votaries.—In the contemplation of this subject, the first feeling in the heart of every Saint of God will be that of gratitude, because the cloud with which he, with the rest of mankind were enshrouded, has burst before him—the light of divine truth has beamed upon his understanding, and he has become enabled to judge of the situation of the world at large, and to behold for himself the path that leads to life and immortality.

"Who can tell, save he whose heart hath tried," what is the joy and gladness resulting from being emancipated from the shackles of Satan, and being introduced into the glorious liberty of the sons of God? To every mind not lost in the vortex of sin, or sunk into the depths of infamy and despair, the thoughts of eternity and of an existence beyond the grave must be of paramount interest, and must necessarily require the most lucid illustration that can possibly be given to throw light and intelligence upon subjects so problematical.

But with regard to this all absorbing subject, whence shall we look for intelligence? I find myself existing in a world of good and evil, I am one of a race whose present career is temporary, and the period of its termination very uncertain. I hear of eternal life, of existence hereafter, to be characterized by misery or bliss; my intelligence welcomes the thought, my heart beats high with hope for the future, but whither must I turn for instruction on this momentous subject—where is the pilot to direct my barge into the haven of everlasting safety and repose?

Religion, it may be answered, is the guide that I need, the only power that can possibly save me from foundering in the depths of darkness and despair. True, but where is she to be found, and by what shall I distinguish this needful instruction? Will she come before me clothed with the radiance of truth—will her words flow from her lips as the unerring, descending accents of heaven? then, surely, throughout the range of christianity I look in vain for this delightful instructor! When I look at the whole mass of religionists, my imagination would picture to my understanding an individual clothed in a motley garb of varied colours and consistencies, her voice giving forth incoherent and contradictory directions, that serve only to perplex and confound the mind, and the aspirations of hope are beclouded by the

confusion of ignorance, and crushed by the contending influence of contradictory creeds. But surely in the councils of heaven there must be beauty, order, and truth; the great scheme of redemption must have been arranged consistently with the wisdom of God, and must be found compatible with every other truth. Let us gaze around us for a moment, and we behold a system of great antiquity professing to have claims upon mankind as alone authorized by heaven to minister unto salvation, laying claim to the exclusive authority of the holy priesthood, and anathematizing all without its pale, fulfilling the words of the apostle, "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God." We look again and behold the opposite extreme, we see multitudes, who, in their opposition to the organized system from which they dissent, have lost all idea of order being connected with the kingdom of God, or the plan of salvation, and direct their followers to a simple belief in the Son of God, but teach not his commandments, nor raise one single waymark to direct the anxious traveller.

But in the midst of this confusion what does the Saint of God behold? The heavens are opened, a bright messenger from the realms of glory is seen descending, he holds communion with the sons of men, he gives authority for the organization and rolling onward of the kingdom of God; for this purpose the power and the authority of the holy priesthood are given, that the servants of the Lord may be qualified to go forth and proclaim the principles of eternal truth, and administer in the ordinances of the kingdom of God, in order that the faithful, the honest in heart, may be introduced into the family of heaven.

Such things then has the Saint of God in these last days been permitted to witness and experience. He has discovered that the kingdom of God is one of order, that the authority by which it is governed is the delegated power of God himself. What, then, must be the nature of the crime of rebellion against that authority? is it not truly as the sin of witchcraft? and is not witchcraft a modification of the exercise of the powers of darkness? and are not all the efforts of the powers of evil directed to overthrow the power of God? What, then, we again ask, must be the heinousness of the crime of rebellion in a person professedly associated with the work of the Lord?

It is, most assuredly, the first step towards apostacy, and unless immediately repented of, must inevitably lead to the same. Let Satan get sufficient power over an individual so as to awaken this feeling in his heart, and he has little to do but fan the flame; while the understanding becomes darkened, the feelings become soured, all things are wrong, and, perhaps, ere he is aware, he finds himself cut off from the church of God, and delivered over to the buffetings of Satan.

We are desirous of warning the Saints generally on this momentous subject.—Let them look back to the origin of the church in these last days—let them call to mind the teachings of the prophet of the Lord when in the flesh—let them give heed to the quorum of the twelve apostles, upon whose shoulders the keys of the kingdom are borne—let them call to mind that they are the persons who adhered to the prophet through his various struggles, received his last instructions for the bearing off the kingdom of God in all the world, and which yielded the prophet himself abundant satisfaction, in his last hours, at the thought that he could fully resign all things into their hands, and leave the present scenes of turmoil and persecution to do his father's will beyond the veil.

At the present most important period in the history of the church, we are fully persuaded that every device of the Evil One will be brought into exercise to prevent the Saints escaping from their present position in the West, one or another will rise up professing to have authority to govern and direct the affairs of the kingdom; but let the Saints take heed unto counsel, and let the hearts of the people of God in the British islands go along with those who shall arise and obey the commandment of the Lord to come out of Babylon. We give this caution advisedly, and we know that it is in accordance with the mind and will of God, and exhort every one to take heed that they cherish not the spirit of rebellion against the legitimate authorities of the church, lest they be associated with those whose conduct will call down the anger of heaven, and who must suffer the reward of the rebellious and apostate.

EDITOR.

NEW YORK CONFERENCE.

The church of Jesus Christ of Latter-day Saints met pursuant to appointment on the evening of the 12th of November, at the American Hall. Many of the brethren were present from Long Island, Connecticut, and New Jersey.

On motion, elder O. Pratt was called to the chair, and G. T. Newell, secretary.

After prayer and a dedication of the assembly to God by the president, and a song of Zion by the whole assembly, the president arose and laid before the conference the present condition of the Saints, and the necessity of all removing to the West. He exhorted them to a union of action for the benefit of the poor, that they might not be left behind. That as long as the church remained among the Gentiles, the fulness of the gospel could not be taken from them, and the Book of Mormon be fulfilled.

Elder Brannan then arose and presented the following preamble and resolutions, which were unanimously adopted by the whole assembly without a dissenting voice.

Whereas, we as a people have sought to obey the great commandment of the dispensation of the fulness of times, by gathering ourselves together; and as often as we have done so, we have been sorely persecuted by the Protestant Christian churches, our houses burned, and we disinherited of our possessions, and driven forth upon the charity of a cold-hearted world, to seek protection and sustenance for ourselves and families.

And whereas, inasmuch as the people and authorities of the United States have sanctioned such proceedings, without manifesting any disposition to sustain us in our constitutional rights, but have rejected our many petitions to judges, governors, and presidents for the last twelve years, and having hardened their hearts, like Pharaoh of old, against the cries of the fatherless and the widow—that we now cease our cries—wipe away our tears, and prepare ourselves to “enter into our chambers, and shut our doors about us for a little season, until the indignation be overpast.” Therefore,

Resolved,—That we hail with joy the proclamation of our brethren from the City of Joseph, to make preparations for our immediate departure, and give thanks and praise to our heavenly Father that the day of our deliverance is so near at hand.

That we look upon the proclamation sent forth and published in the Warsaw Signal by our former brother, William Smith, as being actuated by purely selfish motives alone, for his own personal emolument and aggrandizement, at the sacrifice of the lives of his best friends, and the defamation of the character of the whole church; unchristianlike, even if true, because it brings persecution and affliction upon the innocent.

That we most heartily sanction the proceedings of the council and church at Nauvoo, in his excommunication; and that suffering innocence in this city by his hands, has demanded it long since. And in it we believe the prayers of the fatherless and widow have been answered. And further,

That we caution all the honest in heart among the Saints, where he has not visited in the East and elsewhere, that have not had an opportunity of proving his apostleship as we have, to beware how they receive him into their houses, or bid him God speed, lest they bring condemnation upon themselves ignorantly.

That during the mission and ministry of our brethren, the twelve, among us, since the absence of William Smith, their conduct has been of the most exemplary character, both in practice and precept; which we are sorry we are not able to say of our former brother William Smith. And

That we advise him if he wishes to keep himself from trouble, shame, and disgrace—that if he has any feeling for the character of his family, and his martyred brethren, that he stay where he is, or go where he is not known. For we, the church in New York, have no desire to see him, unless he repent speedily, and go

about making restitution for lifting his hand against the church and kingdom of God to destroy it.

That the church in this city move, one and all, west of the Rocky Mountains, between this and next season, either by land or water; and that we most earnestly pray all our brethren in the eastern country to join with us in this determination, and carry it out effectually, to the delivery of the people of God from the daughters of Babylon, and not one left behind.

That there are no apologies required of those who do not go, but old age, sickness, infirmities, and poverty; "For he that will not forsake father or mother, houses and lands, wife and children for me and my name's sake, is not worthy of me."

Elder Brannan laid before the congregation his instructions from the authorities of the church directing him to go by water, and calling upon all who wanted to accompany him, to come forward at the close of the meeting and put down their names. The conference was then dismissed by a benediction from the president.

ORSON PRATT, President.

G. T. NEWELL, Secretary.

COME ON, O ISRAEL, IT IS TIME TO GO.

From the New York Messenger, December 29th.

Beloved Brethren,—We are fully aware of the anxiety that must necessarily rest on your minds at this time, in relation to our success in making up a company to go by water. And we feel happy to say, that the faith and energy of the Saints in this matter has surpassed our expectations. Our company now numbers over one hundred, who have means sufficient to fit themselves out handsomely and comfortably for the voyage. We would say to all who have any quantity of provision on hand, such as beef and pork to bring it with them. They will also remember that they require no thick clothing on their arrival at the place of destination. Everything that is useful here is useful there, with the exception of thick clothing, stoves, &c. We want the company, on the reception of this, to commence sending in their monies. Where there is a large amount, it had better be sent by some responsible person; small amounts, such as two or three hundred dollars can be sent by the mail—one letter with the money or check on some bank in this city, and another giving the particulars. Persons having large sums of money had better come to the city and assist in their investment, and then there will be no cause for dissatisfaction hereafter.

We have chartered the ship *Brooklyn*, Captain Richardson, of four hundred and fifty tons, at twelve hundred dollars per month, and we pay the port charges; the money to be paid before sailing. She is a first class ship in the best order for sea, and with all the rest a very fast sailer, which will facilitate our passage greatly. The between decks will be very neatly fitted up into one large cabin, with a row of state rooms on each side, so that every family will be provided with a state room affording them places of retirement at their pleasure. She will be well lighted with sky-lights in the deck, with every other convenience to make a family equally as comfortable as by their own fireside in Babylon. She will be ready to receive freight on to-morrow, and all had better commence sending their things that they have no immediate use for, (well packed in barrels, boxes, or bags—marked,) and have them put on board the vessel, that when they come on they will have nothing to do but to "take up their bed and walk," and it will save much confusion prior to starting. This in particular should be observed by those at a great distance,

and their things will be sure not to be left behind. Some of the females in delicate health had better come into the city as soon as they can; small rooms can be rented in the city very cheap, which would serve them until they get ready to go on board. Bring all your beds and bedding, all your farming and mechanical tools, all your poultry, beef, pork, potatoes, and anything else that will sustain life. You had better pack your things in boxes with hinges to the cover, instead of barrels; the boards will serve for some useful purpose at your journey's end. Don't forget your pots and kettles, with your necessary cooking utensils, have them, with your crockery, packed snug, for you will not need them on the passage; the ship will be furnished with tin ware that will not break.

We have now but little better than four weeks to purchase our provisions and stores, also casks to hold our water, and get everything on board to serve us on the passage; to do this, we want your money before you can all get here, that the ship may not have anything to prevent her from sailing at the appointed time—time with us is money—also, to pay the charter money.

The ship will sail on the 24th January instead of the 20th; by so doing we shall gain two days which would be otherwise lost by sailing on the latter, as all would have to lay in port over Sunday, when nothing could be done. All freights and letters to be addressed to S. Brannan, 7, Spruce-street.

If any accident should happen to delay any one's arriving at the appointed time, we shall wait for them. It will be necessary for you to be in the city on the 20th or 21st.

All persons that can raise fifty dollars will be able to secure a passage on the ship. We believe we have said all that is necessary until you arrive here, which we hope you will not fail to do to a man. We have received our instructions from the Twelve at the West, which will be laid before the company on their arrival in the city.

The captain and crew of our vessel are all temperance-men. Captain Richardson bears the reputation of being one of the most skillful seamen that ever sailed from this port, and bears an excellent moral character.

N.B.—Now, brethren, remember there must be no disappointment on the part of any individual that has joined this company, by doing so, it might be the means of stopping the whole company, and that man will be morally responsible for the injury done, and God will require it at his hands. We do not say this because we have any fears on the subject, but that none should have an apology for slackness, for we will accept of none. You would not accept it of me as your agent, neither can I accept of you. When you find me off my duty, bring me to judgment and make me feel the rod. Every man must be on the ground at the appointed time.

CALIFORNIA.

Extract of a Letter from an American Citizen to the Editor of the Baltimore Patriot.

The territory of California is to be one of the greatest interest. It has a most delicious climate and fertile soil.—You are aware that I passed some time among the Rancheros last year, and that they are the most interesting of the Spanish-American races, and would go far to show the decided influence of climate upon character. The Californians are handsomer in figure and features, with sprightly, intelligent countenances, cheerful, happy, and amiable dispositions, always ready for a frolic; their tempers are quick and energetic. They are, however, under the influence of double jealousy; the first and greatest, that of the Mexicans, whom, as you have seen, they have, as governors, expelled the country. Indeed, from

the remote situation of the territory, in relation to the government of Mexico, it has but a nominal attachment. The next jealousy is of our settlers, and is chiefly based upon an idea of the great ferocity of this people, and is modified by an admiration of our country. They make a distinction between those settlers who come over the mountains and those who come round the Horn—dreading the former and liking the latter. In the meantime, our people, like a sure, heavy, and swollen tide, are overflowing the country. Among them, I can almost imagine myself in Indiana. Most of the people who first enter Oregon eventually fall down into California. As an evidence of the imperceptible manner in which they come in, an emigrant couple were married a short time since at our Consul's in Monterey, and the house was filled with tall, gaunt back-woodsmen. The next day, the Governor sent to inquire where so many foreigners had come from; in the meantime they had all dispersed, and the Consul himself could not tell whence they had come, nor whither they had gone.

You must not suppose that I, more than yourself, advocate the principles of territorial aggression. Yet, believing, as I do, that the contests of the world are hereafter to be, not so much between individual interests as between great principles, influencing the well-being of man at large; and that the great contest going on, is between the democratic (not in a party sense) and monarchical principles, the latter having nearly fulfilled their purposes in the education of mankind, I think that I can foresee in the inevitable destiny of this territory, one of the most efficient fortresses, from which new and liberal, are to combat old and despotic, institutions.

TO THE EDITOR OF THE MILLENNIAL STAR.

Church Place, Latchford, near Warrington, Dec. 23, 1845.

Dear Sir,—Agreeably to my son's request I beg leave to hand you the annexed faithful and true copy of a letter, or rather a part of it, received from him by me. It is that portion of the letter which has an especial reference to the present momentous movement the Latter-day Saints in America are forced to adopt for their preservation. If on perusal you think its appearance in the STAR will in any way promote the cause of truth, and expose wrong and oppression, you are at full liberty to give it publicity.

Dear Sir,

Yours very respectfully,

JAMES NEEDHAM.

St. Louis, Nov. 17th, 1845.

My dear Father and Mother,—It is with peculiar feelings I, at this time, take up my pen to write to you, and though I intend but a short epistle, I expect before I get through to show why I feel so. Doubtless, you have heard of our troubles at Nauvoo and vicinity, the burning of houses, grain, &c., by the mob. Well, the amount is this, they will not let us live in peace, and so we must go elsewhere, at least they say we must, or they will drive us. This has hastened the move; but whether they did so or not we intend to go away for a time, and leave this abominable people of blood. As far as we know at present, we leave Nauvoo and the United States next Spring for some remote place, where, exactly, I don't know. I have braved the storm so far, midst the lies of apostates, the downfall of wicked men, the persecution in different ways, and the murder of our best men; and, by the help of the Almighty, I will still push my way through. I am not going to falter now, no, by the Lord's help, I will see the end: where they go I will go, and where they die let me die. I still say, let me suffer affliction with the people of God, rather than enjoy the pleasure of sin with such an abominable, ungodly people as this. In the wilderness, yes, with the wild man of the wood

(though we are not going to do so), rather than with such a people, that have killed the prophets and righteous men, and rejected the counsel of God, the everlasting gospel, which will prove their damnation and overthrow, and every people and nation that does the same. As brother Young says, "We don't owe this nation another gospel sermon, they are left to feel the wrath of an angry God. The Lord reward them according to their works, and let every honest heart say, amen." I have made one great sacrifice in leaving you and my brothers and sisters and native land, which nothing on earth would have caused me to do but the gospel, and I will make another, by the help of God. I have a comfortable home, a good place, and make a good living, and am beloved by my employers, who will do more and more for me if I will stay; but, no, the cry is, "Come out of Babylon my people, that ye partake not of her sins, and receive not of her plagues, for her sins have reached unto heaven." My dear father and mother, the sacrifice is a great one, to go further and further from those in my native land I love—*when shall I see you all again?* I know not, perhaps not again until years have rolled into eternity with their changes and events, still we shall find the kingdom of God rolling onward and the testimony of his servants true. William Smith is cut off from the church for immoral conduct, and for aspiring to that which belongs to another; he is now at St. Louis, lecturing against the Saints, and trying to do us all the harm he can. We feel much for him being a brother of Joseph, a man that we shall ever hold dear. *George J. Adams, a well-known man in England*, is with William Smith; but all things shall work together for good; they are only weeding us a little, which will save us so much trouble. I hope the Saints in England will not listen to such lies; but I need not fear, for I know a many of them have got a spirit whereby they can try their false pretensions. Let the Saints uphold the Twelve, brother Young being the President, and their minds shall expand, and be satisfied in the authority. My testimony is the same as ever, that I know this to be the work of God, I have evidence in favour of this work that I cannot get with any other system of things on earth, and here I stick as long as it gives me that. I suppose by this you will think it time to speak of something else. Well, you must excuse me, I have the work at heart, and it is my delight to talk about it, and if these few unconnected sentences will do any good, brother Ward is at liberty to use them. My love to brothers Woodruff, Ward, Clark, and Fielding, and all inquiring friends. Hoping this letter will find all well, I am ever, my dear father and mother,

Your affectionate son,

JOHN NEEDHAM.

ADDRESS TO THE SAINTS.

My dear brethren and sisters in the British Isles,—I have been requested by brothers Woodruff and Ward to write a few lines for the STAR, before I leave this country for my own native land, though, I can assure you, it is quite a task for me to undertake to write anything to go before the scrutinizing eye of the public.

I have now been in this land nearly seventeen months, during which time my labours have mostly been confined to Bradford conference, in Yorkshire, and Mars Hill conference, Herefordshire. I laboured about seven months in each place, and my labours have been blessed as much as I could reasonably expect, considering the condition of each conference when I first went to it. My motive has always been to do what little good I could, and as little harm as possible. I have found the Saints in these conferences good, honest-hearted people, humane, and very kind, also willing to hearken to the counsel of their brethren who were placed over them, and I hope they will ever continue thus to act. They have all been very kind to me, for which I return them my hearty and sincere thanks, and to all others who have been kind to me, praying that my heavenly Father will bless them in this world, and give them eternal life in his kingdom. I have visited several other conferences, viz:—Liverpool, Preston, Clitheroe, Manchester, Sheffield, Worcester, Cheltenham, Bristol, Bath, and London, where also I found the Saints very kind indeed. In short, my visit to this land has truly been one of interest to me, and I feel glad that I came, according to the counsel of my brethren the Twelve. Although it looked a great undertaking at first, through the assistance of the Lord I have been enabled to accompany my brethren, E. H.

Davies, J. A. Stratton, and J. B. Meynell, to this land, and now that I am about to return home, I wish to say a word to my brethren. Brother Woodruff is going home, whom you will miss very much, I have no doubt, but brothers Hedlock, Ward, and Banks are left to preside, and if you will seek their counsel and hearken to it, all will be well with you, and you will prosper. Brethren, let us ever remember the authority of the holy priesthood, and respect every man in his office, and uphold him in his calling. It is not for us to think we are great big bodies, because we have some little authority. Do we not know that we are not masters, but merely servants, and the more authority we have got, the more are we servants. We are to obey what our Saviour has said, "He that is the greatest among you let him become servant of all." And were we to carry this principle out we should see that it is a true one. For example, we will look at our Father in heaven. He is the greatest of all; see the responsibility and care he has resting on him. He has got all the heavenly worlds to keep in order, and minister to; he also has to see to this world below, to all the Saints in heaven, and to all the Saints on this world. There is not one of us could do all this, and how does he do it but by his authority and power. Again, we will come to the twelve on the earth, they have got more authority than any other men on the earth, and in the same proportion more to see to and more care than any other men, for they have the care of the whole church. And here is the presidency in this land, who have got more to serve and attend to than any other men in this land. The presidents of conferences also have more to see to than the presidents of branches, and so we see according to a man's calling and authority, so is his responsibility; so brethren, to make the best of ourselves, we are only the servants of our Heavenly Father, and yours for His sake. There are but few that are kings and priests yet. Let us rule with what little authority we have got in wisdom, mercy, love, and kindness, and the Lord will bless our administration. "He that is faithful in little shall be made ruler over much."

I must conclude by saying, I wish all my brethren and sisters well in this land, and hope that the time will come when we shall see each other west of the Rocky Mountains or in some other good place; and may God add his blessing and save us all in his kingdom is my prayer, in the name of Jesus. Amen.

I remain, as ever, yours most affectionately in the covenant of peace,

E. F. SHEETS.

TO THE SAINTS IN THE BRITISH ISLES.

Liverpool, January 20, 1846.

Beloved Brethren and Sisters,—As I am about to leave this country, and to return home to the society of my friends in the land of Zion, with the view of getting myself in readiness to join the camp of Zion in their migration through the wilderness, to a land where we may enjoy the sweets of liberty unmolested, and worship the God of Israel according to the dictates of our own consciences, which will be according to the will of God, and will be made known to us from time to time, as our needs and circumstances may require, I feel it to be my duty and privilege to say a few things to you in the way of a farewell, through the medium of the STAR.

It is now just twenty months since I left the city of Nauvoo on a mission to this country, agreeable to the council of the quorum of the twelve. I arrived here in Liverpool, on the 24th of August, 1844, in company with elders Davis, Sheets and Meynell. Soon after my arrival I was appointed to the presidency of the Liverpool conference, where I remained devoting my labours to the best advantage that I, in my wisdom, was capable of doing, until the 22nd of July; when, in accordance with the wish and counsel of the first presidency, I went and took charge of the Bath and Bristol conferences, where I remained until the 3rd of December. Since that time I have visited several other districts or conferences. I now in all truth and sincerity say that I have found the Saints in general a kind, loving, friendly, and hospitable people. My visit to this land has been very satisfactory to myself, and my labours, and the result of them while amongst you, have been that which I feel perfectly satisfied with.

I have rejoiced in seeing your willingness to adhere unto the counsel of those who were sent to labour amongst you, and I hope you will ever continue so to do; for in so doing you will meet with the smiles and approbation of your heavenly Father.

Permit me, before leaving you, to offer a little counsel and advice, which I wish to do in the spirit of meekness and love. We will all readily agree that we are engaged in a most great and glorious work, and to the consummation of which we may with propriety look, relying upon the promises of God with the most sanguine expectations. But let us realize that Satan, that arch deceiver, in order to prevent our coming to the enjoyment of those glories that we now have in view, will make use of every devise and stratagem in his power. This being the case it becomes highly necessary for us to arm ourselves with every weapon in our power that will be calculated to enable us to meet, and successfully overcome, all the obstacles and stumbling blocks that he may throw in our way, in order to prevent our onward march in the cause of our Divine Master. I am of opinion that there is scarcely any thing so well calculated to be a shield and armour to the Saint as a thorough understanding of the principles and order of the kingdom of God. The Lord has certainly been very particular in the organization of his church and kingdom on earth, so that when we take a view of it in all its beauties and ramifications we will readily agree with the apostle that it is a perfect body fitly joined together. Now this body or kingdom most certainly has a head on earth, which head we acknowledge to be the quorum of the twelve apostles. We might mention as other parts of the body, the quorums of high priests, seventies, elders, &c., &c. Now there are of necessity growing out of these quorums presidents who are appointed for special purposes, such as presidents of stakes, conferences, and branches, whose duty it is to watch over the Saints under their immediate charge, and see that all things are kept in order. Now it is to these that the Saints should seek for counsel and advice, and adhere unto it when it is given; for instance, it is the duty of the Saints in a branch to seek counsel of their presiding elder. I mention this because I have heard of an instance where there was some one connected with a branch who seemed to be highly favoured of the Lord, getting visions, dreams, and revelations, not only for themselves but for others. Now they are sometimes boasting of the things revealed to them, and the favour that they are in with God; so that others get confidence that they are some great one, and, instead of going to seek counsel of the presiding elder, the proper person, they pass him by, trampling upon his authority, showing contempt to the holy priesthood, and run to such persons who will most probably give them any thing they may wish for, probably a revelation for themselves, or one making known to them that the officers of the branch are out of order, and perchance that the whole church has gone astray. Let no such things as these exist amongst you, for they are not right. A branch in this situation is just about as much in order, and as likely to make progress, as a man standing upon his head. We wish the Saints to understand that it is their privilege to ask and obtain blessings for themselves, but not for others, nor yet for the government of the church, neither is such a principle or doctrine binding upon the Saints in any way. If there is anything to be revealed to the church it must come through the head and not the feet. We will bring a comparison that will illustrate our ideas. The British government have at the present time a large army in India, to whom they, from time to time, are transmitting official dispatches. To whom are these dispatches sent? To a private soldier, a captain, a colonel, or an officer who holds a higher rank than they? Most certainly not. The British government has a better understanding of order than to act thus; they will not trample upon the authority in this way, but in all instances will transmit all dispatches through the head, or governor general. Then do we not think that God and angels understand order as well as the British government. Let me exhort my dear brethren and sisters to look to these things, and seek to understand what the principles of the kingdom of God are. Seek to understand the warnings of the spirit of God, that you may not be deceived, for I will say as did John, there are many false spirits gone abroad in the world. Try the spirits.

Not wishing to be lengthy I will now bring my epistle to a close; commending you to the care of the great shepherd of the sheep, and to those whom he has appointed to administer in his name. Praying that the great head of the church will bless you with all blessing that you may stand in need of, so as to enable you to be prepared for the second advent of Messiah in the world, and to enjoy a thousand years of rest with him.

I return unto you my dear brethren and sisters my most hearty thanks for your kindness to me while I have been in your midst. I have the honour to subscribe myself, most respectfully, your brother in the bonds of the renewed covenant,

J. A. STRATTON.

TO THE SAINTS IN THE BRITISH ISLES, GREETING.

Liverpool, January 20, 1846.

Beloved Friends,—I deem it my duty to address a few lines to you through the medium of the *STAR*, before I take my departure from England on my return to America. The shortness of my time, and the multiplicity of business, forces me to be brief.

You have already been informed, that the persecution and banishment of the Saints west of the Rocky Mountains, and a desire to deliver my own family and friends is the sole cause of my sudden departure from your midst. And I now once more appeal unto you, that you will let your prayers ascend up before God, day and night, in behalf of your afflicted brethren in Zion, that the Lord may deliver them from persecution and oppression, which they have long groaned under. Though an edict of banishment is passed, and they are about to make a sacrifice of their houses and lands, &c., &c., and endure the fatigues of a journey of near two thousand miles, still our persecutors are not satisfied with this, but are striving to stir up every wicked and ungodly character to malign us, and charge all their own black deeds of infamy and crime upon the Saints, in order that the world, far and near, may really think they are doing God service while thus persecuting the Saints. But, *the day will come when all men will get their reward for the deeds done in the body.* I hope and trust that the Saints—the Saints throughout the land—will not be weary in well-doing, but sustain the general cause of Zion by prayer, love, charity, faith, and all good works. My stay in your midst, on this mission has been limited to one year, but I rejoice much at the progress and prosperity of the cause during this period.

It has been a year of much interest to the church in Britain as well as in America, and I trust that the same interest may continue and increase until the house of Israel are gathered, that their strength and labour can be concentrated as the rest of one man, in building up and beautifying the land of Zion, until the deserts shall blossom as a rose, and her cities, temples, and towers point to heaven as a token of the fulfilment of the promises of God unto Israel in the last dispensation and fulness of the times. It has been highly gratifying to me from the beginning, to observe the union of the Saints throughout the British Isles, and their willingness to abide by the counsel of the presidency of the church, and sustain every man in his office and calling: it is upon the principle of union that Zion and Jerusalem are to be built up, and be prepared for the coming of the Messiah. You have also nobly responded to the call to assist in rearing unto the name of the Lord, a temple, as the sequel will show, and also in liberally contributing when other appeals have been made upon you, for which you will not lose your reward.

Elder Reuben Hedlock is again appointed to the important station of president over the churches in the British Isles. I have every confidence to believe that you will uphold and sustain him in his office; he has had much experience in the church of Christ, and will act for the general good of the cause; you will be blessed in following his counsel and upholding him by your faith, your prayers, and good wishes. Elders Thomas Ward, and John Banks are appointed as counsellors to elder Hedlock, the amount of their talent and labours you have already ascertained in years gone by. You know them, and will sustain them in their office—their own works recommend themselves.

I would advise that the Saints sustain the *STAR*, and give it as wide a circulation as possible, for it is through this medium that you obtain constant information. Also use your influence to continue to circulate all our publications as extensively as possible, for they contain truth, and truth is mighty and will prevail. Let not the Saints be discouraged because of the tribulations and sacrifices they are called to pass through; for though the tongue of slander, the press, and wicked men send forth as upon the wings of the wind, a flood of falsehood and bitterness against the Saints, yet they will triumph at last, and God with eternal truth will give a victory over the Devil with his flood of lies, and the earth will be redeemed from the fall, Zion will yet enjoy all her blessings which have been promised through the mouths of all the holy prophets since the world began.

I would advise the Saints to keep in view the gathering. I have no doubt but that there will be doors open for the gathering of the Saints from this land to meet with their friends who will settle in California, and by uniting together in wisdom, and going by counsel, much may be done in the continuation of the emigration.

Before closing this address, I feel disposed, for the benefit and information of the

Saints, to lay before you a correct account of the receipts for the temple, and donations to myself, in conformity with the appeal made at the last General Conference, also the situation in which I leave the printing department in Liverpool.

The following is a List of Donations received by me, and others named, since 15th Dec. 1845.

		Paid Others.			Paid W. Woodruff.		
		£	s.	d.	£	s.	d.
Received from the Saints in the							
Liverpool Branch as Donations to							
	J. A. Stratton.....	2	5	0			
	George Slater	3	0	1½			
	E. F. Sheets	2	0	0			
		7	5	1½			
		9	0	0	10	18	10½
Manchester Conference, H. Clark					25	14	4
Glasgow ditto					11	13	0
Birmingham ditto H. Clark	2	6	6		3	12	10
Bradford ditto					5	0	0
Preston ditto					5	0	0
London ditto					3	14	0
Leicester ditto					1	0	0
Newton Branch					1	12	0
St. Helens ditto					0	5	6
Sunderland ditto					0	4	0
Clitheroe Conference,					3	13	1
Bristol Branch					0	13	0
Chalford Hill ditto					0	8	0
Cheltenham ditto					0	12	10
Bath ditto					1	3	0
Trowbridge ditto					0	12	0
Ashton ditto					0	7	0
Newcastle ditto					0	14	8
Edinburgh Conference					2	0	0
Sheffield ditto					1	12	0
Carlisle Branch					0	12	0
Worcestershire Conference					1	0	0
Bedford ditto					1	0	0
Old Swinford Branch					0	5	0
Sundry private persons					12	8	0
		18	11	7½	95	15	1½
From sundry Saints as a Loan upon							
the Books in the Office in Liver-							
pool							
		95	8	6			
For Books Sold							
		35	3	8			
					130	12	2
					226	7	3½
By Amount paid for private Printing							
and Book Binding accounts out of							
this, together with provision for							
self and friends, as an outfit to							
America							
					81	10	0
Stock in hand in Office.							
					144	17	3½
" Amount of 879 Books of Mormon,							
left in Office, at 4s. each							
		175	0	0			
" 2259 Doctrine and Covenants at							
3s. 6d.							
		395	15	0			
" 2166 Hymn Books at 1s. 6d.							
		162	9	0			
					733	4	0
Debts due the Office.							
" Amount of outstanding							
Debts due on the Sixth							
Volume of the STAR.....							
		76	14	0			
" Deduct for bad Debts... ..							
		26	15	0			
		50	0	0			
" Amount due for Proclamations							
Sold							
		15	12	10			
" 2400 ditto on hand, at 12s. 6d. per							
hundred							
		15	0	0			
					80	12	10
Debts due Binder and Printer.							
					813	16	10
To Debts due to Mr. Fazakerly, for							
Binding Doctrine and Covenants							
		35	15	1			
Ditto for Hymn Books							
		24	3	7			
" Messrs. James and Woodburn, for							
Printing Proclamations							
		45	0	0			
		104	18	8			

ELDER HEDLOCK'S STATEMENT.

Amount brought forward	104 18 8	813 16 10
Amount due from me to sundry persons as Loans for various purposes	63 19 5	
		167 18 1
		<u>645 18 9</u>

Temple Fund.

Received from Reuben Hedlock as Temple Subscriptions	217 15 9½
Ditto Wilford Woodruff's receipts for the Temple	317 12 11½
	<u>£535 8 8½</u>

Thus have I laid before you a statement of our affairs as I leave them in this land, and I now conclude by returning to all my sincere and heartfelt thanks for all the kindness and assistance which I have received, and pray my heavenly father to bless the Saints in Britain in all their hands shall find to do, and speedily make a way for the honest in heart to join their brethren in the land of Zion, that they may receive their endowments, and be prepared to be instrumental in consummating his great work, which he will assuredly cut short in righteousness. Such is my prayer on your behalf, and, beloved Saints, let myself, my family and others, as well as the Saints in Zion, be ever had in remembrance by you, that our undertakings may receive the approval of heaven, and meet with that reward and that rest which remaineth for the people of God. Amen.

W. WOODRUFF.

ELDER HEDLOCK'S STATEMENT.

It will, no doubt, be interesting to the Saints to learn that the ship *Liverpool*, Capt. Devonport, sailed from this port hence to New Orleans, on the 16th of January last, with seventy-seven souls, or sixty-two adults on board, including forty-five Saints or thirty-four adults, among whom were Hiram Clark and wife, sister Woodruff and two children, E. F. Sheets and wife, and several families who have gone to join their friends in their journey across the Rocky Mountains to California.—May an all-wise Providence protect and guide them where they can enjoy the religion of Jesus Christ, for which they sacrifice their houses and homes, friends and native land—suffering the fatigue and hardship of a long and tedious journey, rather than dwell in confusion with mobs, whose only aim is to destroy the lives and property of the Saints.

Our much esteemed president, elder Woodruff, and J. A. Stratton, took leave of the Saints in England on the 22th of January, and sailed for New York on board the packet ship *Ashburton*. They will speedily visit their friends in the east and gather up as many as they can, and then join the Saints in Nauvoo in their departure to the western coast of America: and I here beg to acknowledge the kindness of the Saints in Britain, on behalf of the Saints in Nauvoo and elder Woodruff, to return the gratitude of my heart for their liberality in donating for the building of the temple in Nauvoo, where it will long remain as a monument of the industry and perseverance of a persecuted people, where the elders of Israel, previous to their departure into the wilderness, will receive the fulness of the holy priesthood and the power of the gospel of Christ, which will prove a blessing to mankind; and also for contributing to the assistance of elder Woodruff and the Saints in Nauvoo, in the hour of need; and I pray God, the Eternal Father, in the name of Jesus Christ, to bless the Saints in this life, and crown them heirs of God and joint heirs with Jesus Christ.

It will be seen by elder Woodruff's address to the Saints in the present number of the *STAR*, the amount donated to the temple, and what has been donated to him and others; also what has been loaned on books and the amount of books on hand. As I am anxious to liquidate all demands upon the books as early as possible, I wish

to impress upon the minds of the Saints and our agents, the necessity of effecting as speedy and extensive a sale as possible, thereby effecting two objects, first the spread of the principles of eternal truth to the inhabitants of the kingdom, secondly to enable us to meet promptly the demands upon us. As some of our agents are greatly in arrears of payment for books already sold, we are under the necessity of requiring immediate returns from them to meet the demands of our printer and binder. Those who have loaned money on books, can, by giving their order, receive the amount in books at wholesale prices, immediately, if requested. It is necessary to be understood that the Book of Mormon, Doctrine and Covenants, Hymn Book, and Proclamation of the Twelve Apostles belong to the twelve, and the proceeds, after defraying expenses of printing and binding must go to them according to their order. The 4th and 5th volumes of the Times and Seasons are the property of elder John Taylor. From this, it will be observed that I cannot use any monies arising from the sale of those books towards defraying the expenses of the office in Liverpool.

It will be perceived by elder Woodruff's statement, that he has not included the emigration department, which hitherto has paid the expenses of the office, and satisfied the pressing demands of many a travelling elder who has called upon us, and contributed to many a poor emigrant besides. In the space of three years and two months I have sent to America 990 adult emigrants, 113 of whom have either paid or agreed to pay their passage in Nauvoo, amounting to the sum of £466 12s. which is equivalent to my transmitting that amount in cash, for I have their expenses to pay on the ship whether I am paid or not. Some of those parties, I am sorry to say, have apostatized from the church and refuse to pay, thus treating me unkindly for my kindness unto them.

I have received by private donations from the Saints, from the 14th of December, 1843, to the 1st of January, 1846, the sum of £62 15 3. I have paid for board, lodging, and travelling expenses to visit conferences for the above period, £169 16 2.

I paid for the expense of a lawsuit in defence of Messrs. Pugmire and Cartwright, £29 15 6, and received as a donation from the Saints towards the above lawsuit, the sum of £14 17 8½, leaving a balance of £14 17 9½, which I now owe to the book fund.

I received by the penny subscription, raised towards assisting the poor, the sum of £42 11 0, one half of which I gave to brother Ward, who had contributed from his own funds to their assistance.

I have paid for rent of office since the 14th of December, 1843, to the 1st of January, 1846, the sum of £106 13 4, and have also paid taxes for the office for the same period to the amount of £28 5 6. I have likewise paid for postages, office books, and other necessary expenses, the sum of £136 13 1½. I mention the above particulars that the church may know the expense incurred in maintaining an office for the benefit and good of the church; whence they can emigrate without imposition; and as the emigration of the Saints has ceased for a season, I have no resources to sustain the office, only by the patronage of other people. I hold some deposits for emigration from some members of the church, which may remain to their credit until they are ready to go to California, or I will refund their deposits to them, if they choose. I need not say anything respecting the collections for the temple, the loans on books, and books on hand, as brother Woodruff has made a statement on that subject.

Some may ask, would not a cheaper office do as well? I answer, yes, if it could be had in a locality as suitable for our business as the one we have. Since I came to this new office, I have shipped 277 adult passengers, 150 of whom were Saints, 127 that were not; which is three times as many as I shipped while in the old office, shewing an increase of business not connected with the church. Very few passengers were shipped to New York, Philadelphia, Boston, or Quebec, until I came to Stanley Buildings, but since I have been there, I have shipped 70 adults, only 20 of whom were Saints. I have now about 54 adult emigrants (that are not Saints), to sail in the *Windsor Castle* on the 15th of February. I have also effected arrangements by which I can forward freight and emigrants every five days to New York, by the line of packets to Philadelphia and Boston every eight

days, to New Orleans every six days, to the Canadas in the shipping season, to South America, the East and West Indies, &c. When the Joint Stock Company is completed, these arrangements can be turned to their advantage.

I wish to impress upon the minds of the Saints the importance of their position, and the necessity of their becoming a commercial people. The time is not far distant when the standard of truth will be raised in all parts of the earth, and the twelve will have to see that the gospel is preached to all nations, and gather the Saints to the place appointed. Can it be done? Can the poor Saints, out of their scanty livings, raise a fund sufficient to perform this great work, without a change in circumstances? I answer, no! It was a view of the magnitude of the work of God, and the situation of the Saints, that first suggested to my mind the formation of the Joint Stock Company, and I rejoice to see it so nearly ready for operation. Based upon principles of equity and justice, with the sanction of the British Government stamped upon it, and the approbation of the authorities at Nauvoo, as well as the arm of Jehovah to propel it for the good of his cause, and the many wise and persevering men engaged to direct the interests of the company, it cannot fail to succeed.

And while our brethren are labouring and sacrificing their all, and going into the wilderness to prepare a home for us; I say, while they are in an unsettled state, let the Saints in Britain not slack their hand, but use double exertions to swell the amount of capital, and prepare every needful thing for a company of Saints to take with them next September to California, that they can take their weary brethren something to comfort their hearts in the wilderness, and at the South American ports, and return with the blessings of Providence and something to increase the capital of the company, also at the same time to seek out the honest heart, and the meek of the earth, and supply them with every necessary thing for the settlement of a new country. There is not a people on earth so well situated for commercial interests as the Saints in Britain, and no people could do more than the Saints, were the power now in their hands brought to bear upon the great interest of the church in proper order.

Where, says one, is the power; I answer in co-operation, for the Saints are scattered through all the commercial towns of Britain, and are nearly all manufacturers of some sort of ware, and have more or less influence in the neighbourhood where they reside. Let each branch of the church select one of the most business-like men they have as an agent to correspond with me, or whoever may be in Liverpool to conduct the affairs and ascertain the terms of freight and passage, and times of ships sailing to those ports above named, and any other required information, and make it publicly known and solicit all the business he can. He must not be afraid of doing too much, or falter in the first, second, or third attempt; for remember it will take time to become acquainted and gain the confidence of the people, but perseverance and punctuality are sure to gain the prize, and on fair business principles the agent will realize five per cent on the business he transacts, which, though small at first, will increase, and great good to the church be effected; then, instead of calling upon the Saints for a penny subscription to relieve the poor, we could send five or ten families of the poor in every ship, free of charge, as soon as we get fully established, without feeling the expense. When agents are appointed, let them send me their names and I will insert them with their address in the bills, so that the public may know to whom and where to apply.

We can commence trading as soon as we are fully registered, wherever it will be most advantageous for the company, and we shall not delay operations when we can legally act, but use every lawful endeavour for the good of the company and promotion of the cause of God, to lay out some of the funds in trade and commerce. Probably it will be wisdom, when circumstances permit, to purchase a ship, for I know of ships that have paid for themselves in three voyages to and from Canada, but I do not think it wisdom to spend but a small portion of the company's funds in a ship; if we do, we shall only have a ship and no means of freighting it to the place of destination. I am inquiring after the prospects of sending for a quantity of American flour, lard, cheese, pork, and beef, and such other articles as can be kept in bond, unless the duty is taken off, to supply the demands of the Saints and the furnishing of our own ships, which would cause great consumption. I have

to purchase from £50 to £100 worth of provisions for every ship I send out, and I shall at least, according to present prospects, want about £1000 worth of provisions this year for shipping, the profits of which might as well go to the Joint Stock Company as to other merchants, and I could, through the connections I have formed, sell £10,000 worth in a year, beside supplying the Saints, if we only had the capital to commence with, which I expect will soon be ready. I do not wish the interest of the Joint Stock Company to absorb all the attention of the Saints, but I wish it to have its due attention, while at the same time I would exhort the Saints not to slacken their hands in spreading the truth, and let me entreat of the presiding elders of conferences and branches, travelling elders, and all the Saints, to use every lawful endeavour to spread the truth wherever doors may be open before you, and permit me to remind my brethren who preside over conferences and branches, that to them is committed a charge of great importance, to teach the people the way of salvation, therefore seek the spirit of God to guide you into all truth, and in your deliberations in council gain the wisdom of all by giving all the privilege of expressing their feelings on matters brought before you, give your judgment in righteousness, without partiality or party feelings, study the well-being of the Saints under your charge, seek to settle all differences that you can without disturbing the whole church with the grievance, teach the Saints that the Spirit of God is a spirit of love, and it will be a rule by which all may know that a member is out of the way; if they are possessed of a contentious spirit, of hatred and envy, be gentle in reproofs, remembering that soft words turn away wrath. To the Saints I would say, remember your presiding elders before God, and if you wish to be benefited by them, comfort them. Pray for God to bless you and guide you into all truth, remembering that your elders are the medium of communication, by the influence of the Holy Spirit, to you, and if you are agreed, nothing will prevent them from having their understandings enlightened, and their tongues unloosed, and wisdom and intelligence from God be communicated unto you. Brethren, I desire your prayers, I need your support before a throne of grace, for your welfare is my constant study, and many a sleepless night I have passed thinking upon the situation of the Saints of God in these last days, and I feel my inability, without your sympathy and prayers, to counsel and direct the church in Britain at this important crisis, when the powers of darkness, and oppression of mobs, have arrayed their powers against the church in America, and so many obstacles rise up to disturb the peace and happiness of the people of God, and so much remains to be done to spread the Gospel and gather the Saints with our limited means.

I pray that God will protect his people from dangers seen and unseen, and that the Saints will be faithful to the end, and receive a crown of eternal life.

REUBEN HEDLOCK.

Latter-day Saints' Millennial Star.

FEBRUARY 1, 1846.

WE have been induced in the present number of the STAR, to present considerable matter touching the present situation of the Saints in Zion, and their intended removal; not because the measures to be adopted, or the principles to be carried into effect, have an immediate bearing upon the Saints in Britain, but because of the principles that are set forth for the instruction of the Saints in relation to the great doctrine of the gathering, and we trust they will not be lost upon the people of the Lord in this country.

There is no characteristic by which the Saints are distinguished in the present days so peculiar as that of the gathering, and so long as we continue in connexion with the kingdom of God, the doctrine of the gathering will be of vital importance,